

# BIG SANDY NEWS.

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## PARTING.

(London Society.)

Pass on! and leave me standing here alone,  
My soul preaches the future good for thee  
Wealth! and the fame of men! It hath for  
Life's humbler duties. Dear, thy every  
Hath made my pathway bright-er. No weak  
Shall pass my lips because my eyes may see  
Tears now, rumors on earth; altho' the tree  
Hang leafless o'er my head that once  
With its autumn harvest. Many a ray  
From out the golden past shines on the rain;  
But for the storm and tear of life, the day  
Hath never its fair radiance. Bless of pain  
That makes us trust our Father, till the  
Lead me forward, friend, and we sleep

A student of Young Chuanan.

Sun-King's devotion to study was so  
enthusiastic that he fastened the hair of  
his head to a cord to a beam in the ceiling  
lest he should fall asleep over his  
book. Another scholar who could  
not afford a candle collected a heap of  
glowworms and fastened a grammar to the  
right-hand wall, so that the light of the  
worms would be the light of knowledge of  
one poor fellow that he could not his task  
by the light of the reflected snow. Wang-  
yu ching bored a hole in the partition  
wall which separated his next-door neighbor's  
house from his own, and by the  
faint light which struggled through the  
chink he pored over his books until he  
made his name famous.

A Stage Line on Fifth Avenue.

It is stated that the wealthy men of  
Fifth Avenue, New York, propose to sub-  
scribe and build a stage line for their  
favorite thoroughfare in preference  
to having it given over to street car tracks.  
The style of stage spoken of is widely dif-  
ferent from the old-fashioned, heavy lumber-  
ing vehicle hitherto used for such pur-  
poses in New York. Such stages as are  
popular in New York will probably be bought,  
swung low, so that ladies and children  
can enter and leave without danger or  
difficulty, and fitted up for comfort.

Longevity of Ants.

It has been generally supposed that ants  
survive but a single season, and one inter-  
esting result of Sir John Lubbock's study  
of the creatures is the finding of unex-  
pected longevity among them. Sir John  
has kept workers of *Lasius niger* and  
*Formica fusca* for seven years, while two  
queens of the latter species must now be  
nearly 12 years old, and he hopes to keep  
them in good health for a considerable  
time longer.

A Cure for Alaska.

Visitors to Alaska pay round prices  
for silver ornaments alleged to be of  
Indian manufacture, but which in reality  
are shipped from San Francisco to supply  
the trade.

## A Gleaner's Tale.

(By a Gleaner.)

Several days ago a dealer in oysters in  
this city received a call from an indi-  
vidual who announced that he had been  
appointed a delegate to come in from a  
village about fifteen miles away and see  
about getting oysters for a church festival.

"How many cans would you want?"  
asked the dealer.

"Well, you may give me figures on  
twenty cans."

The lowest price was given him and he  
took his leave, but in about fifteen  
minutes he came back and said:

"I've been thinking it all over. We  
shall have at least 200 people to feed, and  
you'd better give me figures on forty  
cans."

A price was made, and after doing some  
figuring on his own account he observed:

"Come to figure it on the crowd I think  
we can count upon a least 200. Nobody  
out our way has had any oysters yet, and  
everybody will expect to fill right up to  
the brim. It's a figure on sixty cans."

A price was made on this number, and  
he started for home, promising to send in  
an order with a three or four days. The  
order was received yesterday. I read:

"I never had nothing to do with a  
church festival before, and so, of course,  
I was liable to make a mistake. Inclosed  
find money to pay for two cans, which  
are to be sent by the stage driver. One  
of the cans is for me, and the other for  
the festival. No more at present—good-  
bye."

A Sandwich Is sent to the Festival.

(By a Sandwich.)

We have a periodical visit of a small  
flat fish called a sandwich. It makes its appear-  
ance at intervals of from ten, fifteen to  
twenty years. In these fish appear in  
the bay immense numbers of men, women  
and children arm themselves with baskets,  
rod and line and repair to the water  
front to get each one his or her share of  
the bounteous feast swimming before  
them. Those who have plenty of idle  
time on their hands pass days and nights  
along the wharves and each in their quest  
for the fish of the gods.

The superstition still prevails—when-  
ever it appears it is taken by fishermen  
and people generally as a sure precursor  
of the death of a very high chief. Since  
my residence here I have noticed such to  
be the case, and within the past twelve  
months, in fact, foreigners of long resi-  
dence here accept this fish omen as a fore-  
gone conclusion, and why not? We all  
of older and more civilized countries have  
our myths and superstitions, so let us be  
charitable towards the gentile and hospita-  
ble natives we so often among.

In Germany.

In late years the census in Germany  
has demonstrated a rapid growth of the  
Protestant and a slow increase in the  
Catholic church, with some exceptions as  
regards Prussia and a few of the smaller  
states.

Toronto Globe: It is only when a man  
is absolutely alone and in a wilderness  
that he may do as he pleases.

## IN MEMORY OF THE JUST.

"And God shall wipe away all tears  
from their eyes; and there shall be no  
more death, neither sorrow, nor crying,  
neither shall there be any more pain, for  
the former things are passed away."

JOHN L. FRASHER was born in Wayne  
county, West Va., October 28th, 1806,  
died October 16, 1885, age 78 years, 11  
months 18 days. Bro. John L. Frasher  
has lived all his life within a few miles  
of where he was born and died. He  
professed religion when about twenty-  
seven years old, and joined the M. E.  
Church South, in which he lived a use-  
ful and acceptable member until he was  
called to his reward on high.

Bro. Frasher was a Free Mason, and  
one of the oldest in the country. He  
was made a Mason in Apperson Lodge No.  
195, and was one of the charter mem-  
bers of Vinson Lodge No. 66, and was a  
member of the same until his death; he  
loved the order, and we don't hesitate  
to say he was a perfect ASHLAR. He  
was buried Masonically, October 18th,  
1885, on his old farm near Cassville,  
Wayne county, W. Va.; his funeral was  
preached by Bros. Rev. S. T. Crabtree  
and Rev. B. Akers; the text was Isaiah  
40 ch. 31v. "But they that wait upon the  
Lord shall renew their strength, &c."

Wherein God in his kind providence,  
has taken unto himself one of our faith-  
ful workers, and whereas, the family and  
church, and Masonry sustain a loss in  
a faithful Christian man, therefore be it

Resolved 1st. That as a society, and  
a church, while we deeply deplore our  
loss, and sympathize with the broken  
hearted family, we cherish his memory,  
emulate him in Christian character, and  
humbly bow to the will of Him who  
doeth all things well.

2nd. While we suffer his loss in sor-  
row, we yet rejoice in that eternal gain  
vouchsafed unto him in his entrance up-  
on the rest that remains to the people of  
God.

3rd. That these resolutions be spread  
upon the record of Vinson Lodge No. 66,  
and that a copy be sent to the Central  
Methodist, Wayne Advocate, Kentucky  
Democrat and Big Sandy News, for pub-  
lication and a copy be sent to the widow.

To the W. M., Wardens, and Brethren  
of A. F. and A. M., your committee ap-  
pointed to draft resolutions in memory  
of Bro. John L. Frasher, deceased be-  
lieve to submit the foregoing report.

C. C. THOMPSON,  
S. T. CRABTREE,  
J. L. BIRKUPS. } Committee.